

Archbishop Advises Church As To Solution of the Negro Problem

The dinner hour it again sat as a committee of the whole, and a most spirited discussion took place, in which all shades of thought were displayed.

Dr. Grammer of Pennsylvania opened the debate for the Pennsylvania plan, or the minority report, and in considering this, as was unavoidable, the resolution appended to the majority report came into the discussion.

Some startling ideas were advanced during the debate, and in some cases there was a lamentable display of ignorance of the real conditions that prevail. There were many surprises for those who listened. One speaker came very near, if not quite, to the point of openly advocating social equality between the races. There were Southern men with what have usually been considered Northern views, and Northern men with Southern views. The debate was remarkably fair.

The Southern men gave due credit to the men of the North for their difference in the consideration of the subject, and the North claimed a part of the responsibility and held that the question was theirs as well as the South's.

The discussion now lay between the advocates of the missionary bishops and the advocates of the suffragan bishops. Both sides were well and ably presented.

The most striking speeches were made by the Rev. Dr. McKim of Washington, the Rev. Dr. Bryan of Southern Virginia, and the Rev. W. M. Clark of Virginia. Dr. McKim did not think negro bishops necessary, but if they must be he wished to see them as suffragans and not as missionary bishops. He gave five reasons for his position: (1) To preserve the integrity of the diocese. (2) To conserve unity and harmony in action. (3) To keep the negro bishops in touch with the white bishops. (4) Because it would tend to secure co-operation of white bishops and people in the negro work and prevent its isolation. (5) It means it possible after four years of trial to abandon the scheme. He enlarged the ideas contained in the above, but he added: "The matter is far deeper and far more important than the mere question shall we have negro bishops or not, or shall we have suffragan or missionary bishops, what we must solve the question of the negro machinery, but to awaken the consciences of the churchmen in both the South and the North till they realize that we are our brother's keepers and must give him the gospel. When we do this we shall begin to solve the problem, but never by passing the buck. Our business as a trust from God Almighty to be shared with our brothers of all colors."

Dr. Bryan spoke as one who through intimate knowledge of the negro could tell their needs. He declared that more bishops were needed, but that prayer, work and patience would accomplish the desired end. When asked by a deputy from Massachusetts whether he thought suffragan bishops or archdeacons were the better ones to do the work, he replied: "In Southern Virginia the archdeacon is all that is needed. But whatever you do, keep the reins in the hands of the diocesan."

Speaking in favor of the missionary districts, the Rev. Mr. Clark emphasized the statement made in his editorial in the Southern Churchman several weeks before the General Convention closed. He said again there was no danger of conflict between the white and colored bishops of any sections, for one has more danger of being a bishop of North Carolina and those of Virginia mistaking the State lines than of any one mistaking the color line. It is a line more clearly marked than the Atlantic Ocean. One may cross the line, but the other cannot cross. Try it and see what will happen. He claimed Mr. Clark. He dwelt on the fact that the races were growing further apart every day, and pleaded that something be done for them. "I am not pleading for this thing from choice or pleasure," he said. "I know it is right. I am not seeking the conservation of a theory, but the salvation of a race."

Some one asked him what he was pleading for and he replied: "I am pleading for a full blown missionary bishop sitting over there in the House of Bishops. For once I am glad to say I can agree with the President of the United States. I want a square deal for the negro."

When the vote was taken it was decided that the committee of the whole should rise and report to the house in the morning.

LONG DAY'S DEBATE

Discussion of Negro Question Consumed All Three Sessions of House of Deputies--Varying Views of Problem as Expressed by Members.

The twelfth day's session of the convention began at 9 o'clock with service at St. James Church, the presiding bishop officiating.

The business session of the House of Deputies was called to order by President McKim, who said prayers, after which the minutes of the previous day were approved. The president announced that after yesterday's resolutions relating to new matters would be received. The Rev. Dr. Trew reported for the committee on elections. The Rev. Dr. William Cabell Brown, of Brazil, was permitted to take his seat as a deputy. The Rev. Dr. Huntington, of New York, made a correction regarding the use of the revised version, which may be read at Morning and Evening Prayer. The Rev. Dr. Eccleston reported for the committee on canons regarding the establishment of missionary districts. The committee declined to recommend the appointment of lay readers.

Open Pulpit. The Brady resolution regarding "open pulpit" was rejected, but a substitute was offered framed to meet the situation, the selection of the preachers being in the hands of the bishops. The substitute offered by the committee is as follows:

No minister in charge of any congregation in this church, or in case of vacancy, or absence, or churchwarden, vestryman or trustees of the congregation shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this church; provided that nothing herein shall be so construed as to forbid communications of the church to act as lay readers, or to prevent the ministers in charge of any congregation of this church, when authorized by their bishop, of permitting a service to be held in the church by any Christian person approved by the bishop.

Dr. Brady, of Ohio, accepted the substitute. Mr. Stetson, of New York, moved that the substitute be made the order of the day at 11 o'clock to-day.

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favor of the majority report recommending suffragan bishops.

The house was called to order by Dr. McKim to hear the report. For a moment there was uncertainty as to what action to take, but only for a moment. Dr. Huntington, who can always be depended upon in an emergency to solve the difficulty, offered a resolution that this report be referred back to the committee on colored work, and that that committee be instructed to confer with the committee on suffragan bishops and to return a harmonized report. It then considered this report, and take final action. What it will be absolutely impossible for any man to tell. It is well to note that the discussion could not in any way be called a sectional one, and there was a marked absence of bitterness throughout. There were displays of real zeal and earnestness, but no bitterness or sectional feeling at all. The whole debate was characterized by a spirit of love and confidence on both sides, which told far more eloquently than any words of the strong bond which exists between the churchmen of North and West. This is particularly noticeable here in the discussion of this question, which is a purely religious and social aspect, has caused so much bitterness and hatred between the different sections of the country.

Unity of the Church. Again the unity of the church, as well as her catholicity, is manifested by the fact that she can include within her folds men differing so vastly in every way as do the whites and negroes, and by the further fact that every churchman, by the very fact of his membership in the church, is bound to give to the church, and to the world, the best of himself. This is particularly noticeable here in the discussion of this question, which is a purely religious and social aspect, has caused so much bitterness and hatred between the different sections of the country.

Mr. Thomas Nelson Page offered a resolution endorsing The Hague Peace Conference. The resolution was carried. Another resolution on the same line was offered by Mr. Payne, of Boston, and carried. A resolution of thanks for the Jamestown trip was sent to the Bishop of Southern Virginia.

The house then went into a committee of the whole in order to discuss the negro question in all its details, as set out in the various resolutions, amendments, substitutes and reports.

Mr. Packard, of Maryland, was called to the chair. Dr. Grammer, of Pennsylvania, suggested that the matter be taken up in the following order:

1. Missionary district bishops to negroes.

2. Suffragan bishops.

The hour of midnight having arrived, the house spent five minutes in prayer.

Arkansas Plan. The Rev. Dr. W. D. Buckner, of Arkansas, opened for the Arkansas plan by reading the scheme as set out by that body, and followed by reading by offering a resolution calling for the appointment of a commission to draft for presentation to the next General Convention constitutional and canonical provisions embracing the following:

"First. The consecration of three or more presbyters of the African race, possessed of sufficient learning and piety, who shall profess adherence to the faith and doctrine of the church, and agree to conform to the rubrics of the Book of Common Prayer as now in use in the church, and who shall be independent of this church for purposes of self-government, provided that they shall not be consecrated, nor their successors, nor the bishops who may be consecrated by them, or by their authority, shall become members of the House of Bishops of this church."

"Second. The election by such diocesan councils as may be organized by the church herein provided for, of clerical and lay deputies to a General Convention, whose first session shall be held at such time and place as said commission may designate."

"Third. A constitution and code of canons, conformable as nearly as may be to the constitution and canons of this church, to be considered by such proposed African bishops, clerical and lay deputies, for their adoption or rejection at their option."

"Fourth. A provision that the presbyters of the African race who may be consecrated bishops as hereby proposed, shall not have, by virtue of their consecration, membership in the House of Bishops, nor the right to seats therein."

Dr. Buckner pointed out that there are 10,000,000 negroes in the United States, of whom 9,000,000 are in the Southern States. He urged that these people have their own church.

Mr. Hicks, of Arkansas, followed, urging the Arkansas plan, and making an earnest plea for the separation of the races. He said that the people of the South would not submit to having the colored people in the churches with them.

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MOST REV. AMOS NUTTALL, D. D., Archbishop of the West Indies, who gave significant address before the House of Bishops was made public yesterday.

thorough discussion of the subject, but they preferred another title than suffragan with vote in the House of Bishops. The Rev. J. B. Cheshire, Bishop of North Carolina, and the Rev. W. M. Clark, of Richmond, members of the commission, did not sign the report. The Rev. Mr. Clark made a minority report on behalf of the Bishop of North Carolina and himself, and recommended that the Grammer resolution be adopted—that is, that negro bishops be given the negroes and that the negroes have their own separate church.

The motion went with Dr. Huntington's resolution, the two to be considered together. The Rev. Dr. Parks, of New York, asked that the report on suffragans be considered with the reports on the negro question.

Resolutions Offered. A great number of resolutions were then read and referred. Mr. Randall, of Maryland, offered a resolution relating to Sunday work, and urging that those who are forced to labor on Sunday have a day during the week for rest.

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THE VERY REV. J. J. WILKINS, D. D., author of the resolution to raise \$5,000,000 for the General Clergy Relief Fund.

chief justice JOHN H. STINNESS, of the Rhode Island Supreme Court, one of the most prominent lay deputies to the convention, who is taking an active part in the discussions.

order at 2 o'clock by the president, who called Mr. Packard, of Maryland, to the chair to preside over the house as a committee of the whole.

The Rev. Dr. Torrence, of Michigan City, moved that the negro question be referred to a joint committee of five bishops, five laymen and five laymen, who should report to the next General Convention.

The Rev. Mr. Patton raised the point that the negroes had not asked for racial bishops.

The Rev. Dr. Faber, of Michigan, read a negro layman's views which were against a separate church. Dr. Faber said that if a negro who had been confirmed by a negro bishop should go North he might be received in a white church, but that this condition would seem to change. He said, he said, the negro would not be received as a communicant in a white church.

"He would," came the cries from the Virginia deputies. Dr. Faber spoke in praise of the negro, and his remarks bordered on a plea for social equality.

Arkansas Plan Defeated. The Rev. Dr. Grammer urged that a vote be taken on the question. The Rev. Wallace Carnahan, of West Texas, spoke against the Arkansas plan, saying that both the missionary and suffragan plans are much better. He said the negro Methodists and Baptists were not Christians, but pagans. "Go down in the black belt and in the canebrakes and you will see that so-called religion is fetich and orgies," exclaimed the speaker.

"Question! Question!" called the audience. The Rev. Dr. Perry, of Mississippi, said that no one who did not live in the black belt could in any way appreciate the question. He said the North had kept silent and had left the solution of the question to the South, but that the South had come here divided, and now it was the duty of the North to decide.

He defended the negro race and said that when there is a charge of immorality against the race, one has only to look at the mark of the white race on the negro race to show where the charge of immorality should lie. The charge of immorality should lie on the white race.

The president then appointed the following members of the committees of conference with those from the House of Bishops: Messrs. Niver, Hammond and Thomas Nelson Page and Messrs. Alsop, Marquis, Harris, Lane and Rawkins.

The house then adjourned. The afternoon session was rapped to order.

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The Rev. Mr. Norton, of Arkansas, objected to the missionary district plan because, he said, it divorced people from their natural territory. He said that the people in the proposed missionary districts would be living in a no-land, no country, but would be foreigners.

Judge Battle, of North Carolina, spoke in favor of the North Carolina and Pennsylvania plan for missionary districts.

The Rev. W. B. Stehl, of Easton, said it was because of his love for the colored people that he was opposed to both negro missionary bishops and negro suffragan bishops. He said the negro race in this country was a no-land, no country, but would be foreigners.

Mr. Brown, of Washington, urged that the deputies vote for the measure, since it would not be acted upon for three years.

Privileges Violated Again. The committee then arose, reported progress and asked to sit again.

A message was received from the House of Bishops that Dr. T. D. Luman Lee, involving had been appointed Bishop of Brazil.

The house confirmed the appointment. The president gave notice that the privileges of the house had been violated. He said that certain pamphlets which were objectionable in character had been distributed.

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Rev. Dr. Milton moved that the vote be taken in five minutes. The vote was taken on the Arkansas plan. The plan was defeated.

Missionary Districts. The question of missionary districts was then taken up. The Rev. Dr. Grammer spoke in favor of the missionary district plan, saying that the dioceses of North Carolina, Eastern North Carolina and Pennsylvania were behind the plan that would place a people minority members of the commission, the colored church workers, and the Rev. Mr. Clark, editor of the Southern Churchman.

The plan is to allow any diocese which desires to do so to cede all its colored churches to the church which forms the territory into a missionary district, and appoints a bishop who has a seat in the House of Bishops and to the General Convention the missionary district can send a deputy who will have a seat, but no vote.

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Pennsylvania plan, saying it was radical. He declared he would not object to the negro episcopate under the suffragan plan. Dr. McKim gave reasons why the missionary district bishops would be dangerous. He showed how two bishops in one diocese would bring about discord and scandal. He said that it is not by the canons or by machinery that the negro race can be uplifted, but that only by awakening among the white people can the negro complexion be improved. He said the politician is responsible for the guilt between the races.

Dr. McKim pointed out the advantages of the plan of suffragan bishops over that of missionary bishops for the negro race.

The Rev. Dr. C. Braxton Bryan, of Southern Virginia, told of the work that is being done in his diocese for the negro. He said he was not discouraged about the negro work. Dr. Bryan served notice that the Diocese of Southern Virginia would not give up its negro church funds or its negro divinity school, for he said the negroes are not able to manage institutions. He urged that the negroes would be satisfied with suffragan bishops, and he seconded all Dr. McKim had said.

Mr. Evans, of Pennsylvania, asked that neither question be decided at this convention. He said that Pennsylvania was in favor of suffragan bishops. Continuing, he urged the Pennsylvania plan for racial missionary districts.

Address by Mr. Clark. The Rev. William Meade Clark, of Virginia, said that he had never been so disappointed in his life as in the discussion of this question. He had thought the plan was to help the negro, but the discussion seemed to be "how to keep the negro out of the church."

He said he was for once in accord with the President of the United States when he said that the negro race was a no-land, no country, but would be foreigners. He said that the negro race was a no-land, no country, but would be foreigners.

Mr. Clark said that, to speak plainly, the Jim Crow conditions which prevail in civil life prevail in religion, and, for his part, he could not understand how any negro man could be a churchman when he was sidetracked. He ridiculed the idea of conflict between white and negro bishops, saying that the line between the races is so marked that a white bishop would know a negro bishop was in town. He urged that the negro be given the episcopate, as suggested in the Pennsylvania and North Carolina plans.

The vote was then taken to secure an expression of opinion only of the house, sitting as a committee of the whole.

The vote was first taken on the Pennsylvania plan, which was overwhelmingly defeated by the vote of 327 to 52.

Plan Adopted. The vote was then taken on suffragan bishops, the measure prevailing by the vote of 263 to 199.

Mr. Mansfield, of Connecticut, moved that no recommendation be made to the house. It was lost.

The committee then arose and reported to the house that it recommended the measure known as the suffragan bishops' resolution.

The Rev. Dr. Huntington moved that the joint committee on the work among the colored people and the joint committee on suffragan bishops meet and bring in a harmonized report. The motion was carried.

The president announced the following committees:

To arrange that the missionary and judicial departments shall be coterminous: The Rev. Dr. Rolter, of Pennsylvania; the Rev. Dr. Tompkins, of Pennsylvania; the Rev. Dr. Bradner, of Rhode Island; Mr. Andrews, of Central New York; Mr. Thomas, of Pennsylvania; Mr. Mansfield, of Connecticut.

To membership in the committee on deaf mute work: The Rev. Dr. Israel, of Central Pennsylvania; the Rev. Cornelius H. Smith, of New York; Mr. Phillips, of Los Angeles; Mr. Geo. Foster Peabody, of Long Island.

On motion the house adjourned.

NO DECISION REACHED

Bishops Discuss Negro Question All Day, but Had Not Arrived at Conclusion When Night Session Ended.

The